Mr: BRADY's

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Preached at

St. Catherine Cree-Church,

Upon *Sunday* the 1ſt of *MARCH*, 169⅝.

Upon Occaſion of the

Late Horrid Plot.

By *Nicholas Brady* M. A. Miniſter of St. *Catherine Cree-Church*, and Chaplain in Ordinary to His Majeſty.

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Exod. XIV. part of the 13th. verſe.

Fear ye not, ſtand ſtill, and ſee the Salvation of the Lord.

WE have lately been ſurpriz'd with a diſmal Account of *an horrid Conſpiracy carried on at Home*, and have at the ſame time been no leſs Alarm'd, with the well grounded Rumour of an *Invaſion from abroad*; and this may, perhaps, too much diſmay and diſcompoſe the Ignorant, too much affect the thoughtleſs and inconſiderate, who meaſuring the Forces of our Enemies by their Vanity and Preſumption, or proportioning their Strength to their malice and inveteracy, may look upon the preſent Danger as much greater than it is, dreſs up a *Bug-bear* in their own Imagination, andthen tremble at the fright-

fulneſs of its appearance. But, as to be wholly unaffected with National Calamities, and to be utterly unconcern'd at the diſaſters of the Publick, is to be guilty of a vitious Careleſsneſs, and deſerves the Imputation of a *Stoical Stupidity*; ſo, to be too apprehenſive of uncertain hazards, to magnify a danger only that we may the better excuſe our fear of it, is a Proceeding mean and ungenerous, unbecoming the fortitude of *Engliſh Men and Chriſtians*; ſince therefore Courage and Reſolution are at all times neceſſary, either to make us deſpiſe a danger that is ſmall, or to wreſtle and encounter with ſuch hazards as are greater; ſince, were our circumſtances yet better than they are, a reliance upon God would be our ſureſt Protection; I have thought fit, to Addreſs my ſelf to thoſe who now hear me, as the Prophet *Moſes* did to the People of *Iſrael*, to make uſe of his ſhort, but comprehenſive Exhortation; *Fear ye not, ſtand ſtill, and ſee the Salvation of the Lord.*

Theſe

These words were directed by the *Prophet* to the *Israelites*, when they were all th, eatned with a general Destruction, which in human probability seem'd utterly unavoidable. *Pharaoh*, being incens'd at their going out of *Egypt*, to offer Sacrifice unto their God, pursues after them with his Chariots and his Horsemen, even all the Forces of the Land of *Egypt*; he overtakes them Encamping by the *Red Sea*, having the inaccessible Mountains of *Baal-zephon* and *Pi-habiroth* on either side; the only passage, which Nature and the Situation of the place had left open for their escape, the Enemy possessed; and thereby reduced them to this sad Election, either of Perishing by the Sword, or by the Waves: Yet notwithstanding their condition was so very deplorable, that it made them to murmer both against *Moses* and their God; we find the *Prophet* Comforting, Encouraging, and reassuring them in the words of my Text, *Fear ye not, stand still, and see the Salvation of the Lord.*

Bleſſed be God, the hopeful poſture of our preſent Affairs, and the happy circumſtances under which we now are, make our caſe ſo different from that of the *Iſraelites*, that it does not deſerve the name of a *Parallel*; I ſhall therefore conſider the words nakedly in themſelves, independently from the Hiſtory of which they are a part, as they contain an Exhortation conſiſting of two branches:

The 1ſt. perſwading to Courage and Reſolution; *Fear ye not, ſtand ſtill.*

The 2d. Adviſing to an abſolute dependance upon God for his Protection; *And ſee the Salvation of the Lord.*

1ſt. Then, here is an Exhortation to Courage and Reſolution; *Fear ye not, ſtand ſtill.*

By not Fearing, I do not mean ſuch a dull and heavy unconcernedneſs, by which a man is unſenſible of approaching dangers, and careleſs to prevent or to reſiſt them; but ſuch a firmneſs of Mind and conſtancy of Spirit, as enables one fully to bear up under them, to

ſtruggle

ſtruggle with, and overcome them: Neither by *ſtanding ſtill*, do I deſign, ſuch a ſtupid quiet, and unactive ceſſation, by which one is contented to be a bare looker on, without any vigorous endeavours for the Common Preſervation; but ſuch a fixed and ſetled poſture of the Soul, as may qualify one to ſtuſtain the ſhock of whatſoever dangers, and encourage him to repel them with an unſhaken ſtedfaſtneſs. And in this ſenſe it is that we ought to underſtand this pithy Exhortation to Courage and Reſolution, *Fear ye not, ſtand ſtill.* And indeed, as in concerns of a *Spiritual* Nature, *Preſumption* is a ſin of a very deep dye, being a poſitive offence againſt the *Juſtice* of the Almighty; and yet *Deſpair* a greater, as directly affronting his darling Attribute his *Mercy*: ſo alſo in *Temporal* Affairs, a too great *Security*, tho very fatal and deſtructive, yet having ſomething in it that looks like Manhood, does not appear ſo ſhameful and ſo blameable, as a wretched *deſpondency* and *diſtruſt*, which proceeds from weakneſs, and is utterly Effeminate. It is, we know, one

of

of the Curſes denounced by God againſt impenitent Sinners, *That they ſhall fear where no fear is*; and whoſoever gives the Reins to this paſſion, farther than the occaſion juſtly requires, is in ſome meaſure liable to this imputation: That therefore we may avoid ſo infamous a Character, by the due exerciſe of the oppoſite Vertue, let us view the obligations which lie upon us, under a twofold conſideration.

1ſt. As we are *Men.*

2d. As we are *Chriſtians.*

1ſt. Then, we are obliged *not to fear, but to ſtand ſtill,* as we are *Men.*

Whilſt all the other parts of the Creation were formed with *dejected Countenances,* in token of Obedience and Submiſſion; Man was Created with an *erected Viſage,* as the viſible Characteriſtick of Majeſty and Power: And as his outward ſtructure bore all the marks of Sovereignty and Dominion, ſo was his Soul endued with a proportionable ſtock of Courage and Reſolution; as may fully appear, by the firſt Couple's Converſing without fear amongſt thoſe very Creatures, which

now

now to us are ſo terrible and frightful: Sin made the firſt breach upon this inward guard, this Armour of the Soul; that gave an entrance to the *King of Terrours*, and to all his pale Retinue of *Fears* and *Apprehenſions*; For, as from God's queſtion to *Adam* after his fall, (*Adam, where art thou?*) We may conclude that his hiding himſelf was unuſual; ſo from his Anſwer we may learn, that Fear was the reaſon of it, *I heard thy Voice in the Garden and I was afraid:* By how much more therefore we indulge this unmanly Paſſion, by ſo much the more are we eſtrang'd from the dignity of our Creation, and from the Purity of our firſt Condition. It is Juſtly obſervable, that in all Languages, the word uſed to expreſs *manhood* or *courage*, is deriv'd from that which ſignifies *Humanity* it ſelf; thus *Virtus* in the *Latin*, Ἀνδρεία, in the *Greek*, גבורה, in the *Hebrew*, *&c*; by which the common conſent of Nations ſeems to imply, that is a quality ingrafted in, and reſulting from our very Nature; and conſequently the laying it aſide, is a degrading our ſelves from the rank

rank of Rational Creatures, and leveling our ſelves with Brutes; ſo that the man without Courage (as well as *the man without underſtanding*) *may juſtly be compared unto the Beaſts that Periſh.* But as the giving up our ſelves to the unruly guidance of Fear, is the greateſt *baſeneſs*; ſo is it alſo the greateſt *Folly*: *Peſſimus in dubiis augur Timor*, Fear is the worſt Counſellour in time of Danger; it diſtracts and confounds the wiſeſt and the beſt of men; this caus'd *Moſes* to ſtaggar at God's Commandment; this caus'd *Elias* to fly from the Womaniſh Threatnings of *Jezabel*; this caus'd *Peter* to deny his Maker; it undermines the ſtrength, and betrays the ſuccours of the Soul, deluding it with imaginary Idea's and falſe appearances; whilſt like a deceitful Perſpective, it repreſents the objects of our apprehenſion, nearer than the Truth, and larger than the Life: And therefore the Policy and Prudence of *Gideon* is juſtly to be commended, who proclaim'd throughout his Camp by ſound of Trumpet, *Whoſoever is fearful let him depart*; the Nature of this Vice being

being ſo infectious, that it often times corrupts the neighbourhood about it. But as to *Fear* all things ſeem difficult, ſo to true *Courage* nothing is inſuperable: In the Land of *Canaan* were *Gyants*, to whom the *Iſraelites* compar'd, did ſeem but as *Graſhoppers*; yet ſaid *Caleb* and *Joſhua*, *Fear them not, they are bread for us*; bread, which is eaten without any labour or difficulty; which is ſo far from diminiſhing the Spirits, that it encreaſes and augments the Health and Vigour of thoſe that eat it. To this ſame purpoſe we read of *Joab*, that when he Warred againſt the *Ammonites*, he began his Exhortation before the Battle with theſe words, *Be of good Courage, and let us play the men*; as if, being Valiant, and being Men, were terms Synonymous, and only diverſly expreſſed the ſame thing. If therefore we conſider our ſelves but barely as *Men*, this Exhortation muſt be proper and convenient, *Fear ye not, ſtand ſtill.*

But if we are obliged to Fortitude and Reſolution, as we are meer *men*; much more are we ſo, if we reflect upon our ſelves,

2dly. As we are *Christians*.

It is the true and genuine property of our Christian Profession, to sublimate and exalt to a higher degree of Perfection, whatever Vertues it finds implanted in our Nature: For it is a slander cast upon Religion, by such as are wholy unacquainted with it, and by such as maintain false Notions of Honour, that it only serves to make men *Cowards*; the *Fear of God*, is the best Armour against the *Fear of Man*, and true Devotion is the Root of Courage: *By Faith our Fathers subdued Kingdoms, waxed valiant in Fights, put to flight the Armies of the Aliens*, says the Author to the *Hebrews*. And thus indeed it ought to be, if we will but look a little backwards, upon the first Inlet and occasion of Fear and Apprehension: Original Guilt was the fatal cause, of which Fear is the unhappy effect; when the former ceases, the latter cannot possibly subsist; but as we are Christians, we have renounced the One, and therefore the other should necessarily vanish: And indeed, if we consider the matter impartially, we shall always find our sins to be the occasions

of

of our Fears; not only, as they are the means of drawing down thoſe Judgments of which we are apprehenſive; but alſo, as they deſtroy that confidence and aſſurance, which we ought to have in our Almighty Protectour: Fear therefore being the conſequence of Guilt, if Chriſtianity obliges us not to ſin, it at the ſame time teaches us not to Fear; and as no Chriſtian will diſpute the one, ſo no rational concluder can deny the other; eſpecially, if we take notice, that the three moſt Eminent Chriſtian Graces, *Faith*, *Hope*, and *Charity*, are abſolutely inconſiſtent with the Practice of it. And,

1ſt. As to *Faith*; we have our Saviours own Authority for it, in the 14th. chap. of St. *Matthew's* Goſpel; where ſtretching forth his hand to ſinking *Peter*, he reprehends him in theſe words, *O thou of little Faith! wherefore didſt thou doubt?* Wavering and doubtfulneſs, which is but the firſt ſtep towards downright Fearing, being here branded (tho the danger was ſo imminent) with the black aſperſion of *weakneſs in the Faith.*

2dly. As to *Hope*; tho it may allow of ſuch a mixture of uncertainty, as may ſharpen its Appetite, and make that more eager (and this it always will partake of till it is chang'd into *Fruition*;) yet ſuch a *Fear* as we now ſpeak of is utterly incompatible with it; and theſe two can no more be found together, than contraries can mutually ſupport each other, or contradictions ſhake hands and be reconcil'd.

3dly. As to *Charity*; the beloved Apoſtle informs us, That *there is no fear in Love, but perfect Love caſteth out Fear*; now *Charity* being the Perfection of Love in its higheſt and moſt intenſe degree, muſt conſequently have the deepeſt averſion againſt that ſordid Paſſion, which is hereby declared to be inconſiſtent with perfect Love. And certainly, the Love of God and his Religion, can enliven Chriſtians with a much greater warmth of Courage and Reſolution, than the bare Love of ones Country, or ones Honour, could poſſibly inſpire into the Natural Man: This has been evidenc'd by a Cloud of Wit-

Witneſſes: Let the Heathens brag of their *Decius* and their *Curtius*, that devoted themſelves to Death for the ſafety of their Country; we have our *Moſes* and St. *Paul*, that deſired to be made *accurſed for the Children of God*: Their *Socrates* drank his poiſon chearfully; our *Cyprian* ſaid *Amen*, to the ſentence of his own condemnation: Their *Scævola* burnt his hand with an unaltered Countenance; we are able to name a whole Army of *Martyrs*, who have kiſſed the ſtake, enjoyed the flames, and ſung *Hymns* in the midſt of their Torments and Perſecutions. Thus in true courage, the Chriſtian world as far exceeds the Heathen, as in the motives to it, and in the goodneſs of the cauſe. Some indeed there are, and thoſe too many, who think courage to conſiſt in Roaring and Blaſpheming, in ſpeaking big words, and Tyrannizing over their inferiours, in quarrelling and duelling, in trampling under foot all Laws and Conſtitutions both of God and Man: but theſe things, my beloved, ought not ſo to be: True Chriſtian courage, ſuch as I recommend to all who now hear me, is fearful to offend God;

God; has a Reverend regard to the Laws; is obedient to lawful ſuperiours, courteous to equals, affable and indulgent to inferiours; evermore grounded upon a good cauſe, and therefore ſtill accompanied with Piety, Chearfulneſs, and Reſolution. *The Wicked* indeed *fleeth, when no man purſueth; but the Righteous is bold as a Lion: He ſhall not be afraid for any evil Tidings;* (the reaſon follows immediately after) *for his Heart ſtandeth faſt and believeth in the Lord.* And this leads me to the conſideration of the

2d. Branch of my Text; namely, The *Prophet's* Exhortation to an abſolute dependance upon God for his Protection; *fear ye not, ſtand ſtill, and ſee the Salvation of the Lord.*

Since *the Race is not always to the Swift, nor the Battle to the Strong*, or the Couragious, *but time and chance* (as the *Preacher* obſerves) *happens to them both*; the beſt way to ſecure to our ſelves a certainty of Succeſs, is to fix our dependance upon *the Father of Lights, with whom is no variableneſs, neither ſhadow of turning*: Then tho the Arm of Fleſh ſhould be never ſo ſtrongly exalted againſt us, yet ſhall we find, that the

Right

Right hand of the Lord has the preeminence, that the Right hand of the Lord bringeth mighty things to paſs: It is better therefore to truſt in the Lord, than to put any confidence in man; it is better to truſt in the Lord, than to put any confidence in Princes. But ſince the mercy of God is not ſuch a fooliſh tenderneſs, or unaccountable relenting, as is ſometimes found in thoſe whom we ſtile good-natur'd Men, an eaſineſs of being wrought upon without any reaſon for it; I ſhall therefore,

1ſt. Enquire, what is to be performed upon our part, in order to fit us for the Divine Protection, or to qualify us for *ſeeing the Salvation of the Lord.* And,

2dly. I ſhall prove, that if we are ſo qualified, we ſhall certainly be Protected, we ſhall aſſuredly *ſee the Salvation of the Lord.*

1ſt. Then, I ſhall enquire, what is to be performed upon our part, in order to fit us for the Divine Protection, or to qualify us for *ſeeing the Salvation of the Lord.*

The Lord is on my ſide, ſays the *Royal Pſalmiſt*, *I will not fear what man can do unto me*: We muſt be

be ſecure that *God is on our ſide*, if we would be free from Human Apprehenſions. Now to make us ſecure of this, it is not enough that we can ſay we are Chriſtians, we are Proteſtants, we are called by his Name, we are Members of the Pureſt Church upon Earth. No, unleſs our Practices are agreeable to our Profeſſion, unleſs we exemplify our high calling in our Lives and Converſations, theſe are but ſo many enhancements of our guilt, abuſes of the manifold advantages which God has beſtowed upon us, and are ſo far from affording us impunity and Protection, that they only qualify us for *being beaten with many ſtripes*. Neither are we to reflect upon the faults and errours of thoſe who ſeem deſign'd for the inflicters of God's Judgments; and from thence preſently conclude, That God will not Fight againſt us upon their ſide: Their Offences are no extenuation of our guilt, and the Scourge may be made uſe of, tho it is afterwards to be caſt into the Fire. Executioners (we know) are ſeldom choſen out of the beſt of men; the vileſt and the meaneſt are generally thought fit

enough

enough for such an employment; and not only the wicked part of human Kind, but even Lice and Flies, the meanest Particles and Refuse of the Creation, in the avenging hand of God, become dreadful instruments of his wrath and indignation. The surest way to give a guess at our own condition, and the circumstances we lye under for a well-provided hope of Protection, is to *examine our ways*; lest otherwise, by endeavouring to shun one extream, we should ignorantly and unadvisedly run into another; and avoiding *Despair*, should be guilty of *Presumption*. To this purpose, the *Royal Psalmist* (in the person of God) gives us this clear information; O! *That my People would have harkened unto me! For if Israel would have walked in my ways; I should soon have put down their Enemies, and turned my hand against their Adversaries*: This is the necessary and indispensible condition, without which we have no title to the Protection of our God. Let every one therefore amongst us duly enquire into himself, and *commune with his own Heart seriously*; Have I harkened unto the Voice of my God, and have I walked in his ways?

Have I diligently ſought out his will, and carefully endeavoured to ſquare all my Actions according to that rule? Have my Paths been the Paths of Righteouſneſs, and have I walked faithfully with my God? He that upon ſuch an Examination, finds his Conſcience bearing witneſs for him, may Expoſtulate with the Almighty, in the Pathetical words of the *Prophet Iſaiah*; *Look down, O Lord, from Heaven, and behold from the Habitation of thy Holineſs and of thy Glory: Where is thy Zeal, and thy ſtrength, the ſounding of thy Bowels, and of thy Mercies towards me, are they reſtrained? Doubtleſs thou art our Father, tho Abraham be ignorant of us, and Iſrael acknowledg us not; thou, O Lord, art our Father, our Redeemer, thy name is from everlaſting*: But if upon a due examination we find the contrary, as I fear it is the caſe of too many amongſt us, upon a juſt and ſerious Reflection, that we have hearkened only unto the voice of our Luſts, and that our ways have been the ways of Death; let us then, in the Name of God, endeavour to renew our ſelves by a hearty Repentance, by a thorough Reformation; immediately ſet-

ſetting about to remove our Sins far from us, by which only we can be removed from the Protection of our God: *Let every man turn from his evil way, and from the violence which is in his hand; and God will* aſſuredly *turn and repent, and turn away from his fierce anger, that we periſh not.* Thus, if by a ſpeedy and ſincere Repentance, we make our ſins, that were *red as Crimſon*, become *whiter than the Wooll*; God alſo will certainly do his part, *he will make us to hear of joy and gladneſs*, and cauſe *the bones which he had broken to rejoyce*: Then may we take up the *Prophet David's* chearful Ejaculation, *God ſhall deliver us from the ſnare of the hunter, and from the noiſome Peſtilence; he ſhall defend us under his Wings, and we ſhall be ſafe under his Feathers, his Faithfulneſs and Truth ſhall be our Shield and Buckler; we ſhall not be afraid for any Terrour by Night, nor for the Arrow that flieth by day; a thouſand ſhall fall beſide us, and ten thouſand upon our Right Hand, but it ſhall not come nigh us; for the Lord is our defence, the God of Jacob is our Refuge.* And this leads me to the conſideration of the

2d, Particular, namely, to prove, that if we are thus qualified, we shall certainly be Protected, we shall assuredly *see the Salvation of the Lord*. *Fear ye not, stand still, and see the Salvation of the Lord.*

Behold, the hand of the Lord is not shortned, that it cannot save; neither his ear heavy, that it cannot hear: unless our iniquities do separate between us and our God, and our sins do hide his Face from us; he will hear the cry of such as call upon him, yea, of all such as call upon him faithfully. This we find to have been his constant way of Proceeding with his chosen People; *If they rebelled against the words of God, and contemned the Counsel of the the most high: then he brought down their Heart with labour, they fell down, and there was none to help: But when they cried unto the Lord in their trouble, he delivered them out of their distresses: he sent his word, and healed them; and they were saved from their destruction.* The truth of this Doctrine is undeniably made out, by the remarkable deliverance pointed at in my Text. The *Israelites* were pursued by the whole strength of *Egypt*; they could not turn on *either side*, for the Mountains that environ-

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ed them, their progreſs was ſtopped by *the Red-Sea before them*, and their retreat cut off by *the Egyptians behind them*. The poor Fugitives thus miſerably hemmed in, were a naked and defenceleſs multitude; their very number, which yet was all they had to truſt to, was not their ſmalleſt inconvenience; being chiefly compoſed of Women and of Children; whoſe Tears and Lamentations, ſoftened thoſe Hearts into tenderneſs and compaſſion, which ſhould have been ſteel'd with Courage and Reſolution: What ſhould they do, being thus ſurrounded with horrour and deſtruction? We are told in the 10th verſe of this ſame Chapter, that when *they lift up their eyes, and beheld Pharaoh marching after them, they cryed out unto the Lord*: And we find the conſequence to be, that the Lord heard them; and turn'd that attempt which was deſigned for their deſtruction, into a ſignal inſtance of his Favour towards them, and the utter ruin of their inſulting Adverſaries. And ſince in this particular our caſe reſembles that of the *Iſraelites*, namely, that the cauſe of the Malice of our Adverſaries, is only that we will not be-

comes

comes slaves to the *Egyptians*; and that we will not bow down before the *Idols* of *Egypt*, but are resolved to *Offer Sacrifice unto the Lord our God*; were our condition as helpless as we find theirs to have been (and God be praised it is most happily different) we are as justly intituled to a Miraculous Deliverance. But we need not go abroad for Instances of this Nature, our own experience will abundantly supply, considerable Examples of the Divine Protection. How wonderfully has God appeared in our behalf, not only in compleating that advantageous change in the *Government* of these Nations, by which our *Religion* and our *Liberties* were secured; but also by watching over it in a peculiar manner, and defeating all designs which were devised for its Destruction! For, not to look backwards to former deliverances, which are much too numerous to be insisted upon at present, how wonderful a Mercy have we lately experienced! if an attempt be made to surprize us unprovided, (as in the *Invasion* at this time designed) the *Winds* and the *Weather* conspire to keep back our Enemies till their intentions are discovered, and

their

their contrivances laid open: If *secret Practices* are levelled against the *Government*, and *Plots* are carried on for the imbroiling us again (as in the *Horrid Treason* so freshly discovered) *the Providence* of God interposes for us visibly, and brings to light the closest Machinations: Thus by the wonderful goodness of Almighty God, no *Weapon*, no *Design* form'd against us has prospered; but *our Souls have escaped like a bird out of the snare of the fowler, the net is broken, and we are delivered.* Give me leave to stop here a little, and to take an imperfect Prospect of that most valuable Blessing, which has so lately been conferred upon us: And we cannot any way more justly make an Estimate of it, than by considering the Miseries to which we must have been exposed, had we not been rescued from them by so eminent a Providence. What *Confusions*, what *Distractions* must we have lain under, if by a *Barbarous and Bloody Assassination*, the *Confederate Armies* had lost their *General*, and *Neighbouring Allies* their *Chief Magistrate*, *these Nations*, their LAWFUL and RIGHTFUL KING! And that at a conjuncture the most likelist of any, when the em-

embarsement and scarcity of our current Coin, had spread a general Uneasiness throughout the Kingdom; and when all these perplexities were about to be increased, by the additional Calamity of a *Forreign Invasion*! The Scene of Affairs must have been so dismal, that it requires some of that Courage which I have been recommending to you, to take a view of those extremities, tho we have happily escaped them. But as this *Design* was a *Master-piece of Villany*, and timed with all the Artifice of cunning Malice; so hath pleased God, by his gracious Disappointment of it, to raise much *Good* out of that *Evil*; and to *Establish the Government*, by those very means, by which its Enemies contrived *to overturn it*: For as it must needs confirm the Loyalty of *the well-affected*, by shewing them the great importance of *His* Safety, who is both their *King* and their *Benefactour*; so I hope it will open the Eyes of some *deluded People*, by laying before them the *weakness* and the *badness* of that *Cause*, which makes use of such *vile methods* to sustain and support it self. Hold them fully then, upon a due Contemplation of such a

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markable Providences, as I have juſt now been treating of, may we Exhort one another *not to fear*, ſince ſo often heretofore, and ſo ſignally of late *we have ſeen the Salvation of the Lord.*

I would to God, a due conſideration of thoſe ſeveral particulars, wherein God has appeared to eſpouſe the cauſe we ſtand for, would prevail with thoſe *who are Enemies to our Peace*, no longer to combate the workings of *Omnipotency*; but to take the advice which God formerly gave to the Houſe of *Judah*, *Ye ſhall not go up to Fight againſt your Brethren, for this thing is from me*: Eſpecially that ſuch among them as are *Engliſhmen*, and *Proteſtants*, would ceaſe to act ſo unſuitably to both thoſe Characters; by betraying at once their *Liberty* and *Religion*, in deſperately abetting the attempts of thoſe, who would give us nothing elſe but *Slavery* for the One, and *Popery* for the Other: And this I wiſh, chiefly for their own ſakes; ſince I am not apprehenſive that they are ſo conſiderable, as to bring *Danger*, but *Scandal*, upon their *Country* and *Profeſſion*. If therefore we are not ſo mad as to play booty againſt our ſelves; if we will not Fight the Battles of our Ene-

mies, by unqualifying our ſelves for the Divine Protection; we ſhall aſſuredly find, that *God*, who *is a preſent help in trouble, will never leave us, nor forſake us*: Then may we lay hold upon all God's attributes, and engage them to Fight in our behalf: The Bowels of his infinite *Mercy* will yearn over us; his impartial *Juſtice*, when thus appeaſed, will ceaſe to be our Accuſer, and become our Advocate; his eternal *Truth* will ſtand bound to make good his gracious Promiſes; his unbounded *Wiſdom* will find out the method for our deliverance; and his almighty *Power* will execute and go through with it. *Fear ye not therefore, ſtand ſtill, and ſee the Salvation of the Lord*; firmly rely upon him for his Protection, and *caſt your care upon him, for he careth for you*; not that you muſt ſo far depend upon him, as to neglect the means which he has put into your hands; we ſtand not in need of a Miracle for our Preſervation, and therefore we muſt not expect one for it: Let us chearfully, and with confidence uſe our own endeavours; and God will not fail to do his part too, in giving a bleſſing to our undertakings: his *former favours* are ſo

many earneſts of *future indulgences*; unleſs we make our ſelves unworthy of them, either by our *ingratitude*, or our *diſtruſt*. Let us courageouſly and undauntedly prepare our ſelves, to confront whatever dangers may oppoſe us, in the maintenance of *a cauſe ſo good and juſtifiable*: Let us Arm our ſelves with *Innocence*, and Fortify our ſelves with *Faith*; *and we need not fear what man can do unto us.* Thus being reſolved to diſcharge our duty, let us leave the event of things to *God* and his *good Providence*; that the Glory of our Deliverance may be his alone, *in whom we live, and move, and have our Being.*

I ſhall cloſe up all, with *Joab's* exhortation to the Armies of *Iſrael*; *Be of good Courage, and let us play the men, for our people, and for the Cities of our God; and the Lord do that which ſeemeth him good.*

Now to God the Father, the Son, and Holy Ghoſt, be aſcribed all Honour, Power, Might, Majeſty, and Dominion, henceforth and for evermore, *Amen.*

FINIS.

Sermons Preached by the Reverend Mr. Brady, *and Printed for* R. Parker.

A Sermon Preached at *Helmingham* in *Suffolk*, *June* 30th, 1694. at the Funeral of Lieutenant General *Talmach*. Publiſhed at the requeſt of the Friends of the Deceaſed.

A Sermon Preached at *White-hall*, *March* 3. 169⅞. upon occaſion of her late Majeſties Death, before the Right Honourable the Countes of *Darby*, and the reſt of the Mourning Ladies. Publiſhed at the requeſt of that Honourable Audience.

A Sermon Preach'd at the Pariſh-Church of St. *Martin's Ludgate*, Sept. 12th. 1695. before the Incorporated Society of *Apothecaries* of *London*. Publiſhed at the requeſt of the Society.

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